



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|---|
| <p>1. <i>Alif Lam Ra.</i>¹ (<i>this is</i>) a Book ^x, <i>uhkema</i>² (<i>had been sanctioned and not subsequently abrogated</i>)^w its ^x <i>Aya'te</i>^w (<i>Qur'anic statements</i>); afterwards (<i>had-been</i>) expounded^w from <i>ladon</i>³ (<i>directly and possessively</i>) <i>Hakeemen</i>⁴ (<i>infinite hekma</i>⁵ Possessor), Proficient.</p> | <p>الرَّ كِتَبٌ أَحْكَمَتْ ءَايَتُهُ ثُمَّ
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾</p> |
| <p>2. That let-not worship you^z except Allah; verily I am for you^b from Him <i>natheeron</i> (<i>iterative warner</i>) and a <i>basheeron</i>⁶ (<i>an iterative teller of pleasant tiding</i>).</p> | <p>أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ وَبَشِيرٌ ﴿٢﴾</p> |
| <p>3. And that <i>istaghfero</i>⁷ (<i>let-seeK forgiveness you^z</i>) yourⁿ Lord; afterwards you^z repent to Him, <i>youmatteao</i> ([He] <i>let relish the transitory worldly delights for</i>) you^b <i>mata'an</i>⁸ (<i>resource for a transitory worldly delight</i>) <i>hasanan</i> (<i>ultimate meritorious deed</i>) to <i>ajalen</i>⁹ (<i>term-limit</i>) <i>musamma</i>¹⁰ (<i>that which is designated and/or named</i>); and <i>youa'tey</i> ([He] <i>accords/allots</i>) every munificence possessor His munificence; and <i>en</i> (<i>if</i>) diverted you^{c11} so verily I fear/know¹² (<i>to befall</i>) on you^b a torment(<i>of</i>) a day big.</p> | <p>وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ
مُسَيٍّ وَيُؤْتِ كُلَّ ذِي فَضْلٍ
فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾</p> |
| <p>4. To Allah (<i>is</i>) yourⁿ return; and He (<i>is</i>) over all [thing] Omnipotent.</p> | <p>إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٤﴾</p> |
| <p>5. Lo. Verily they, fold they^z their chests to <i>yastakhfo</i>¹³ (<i>affirmably conceal they^z</i>) from him/Him;¹⁴ ha, when <i>yastaghsbanna</i> (<i>affirmably overlay they^z</i>) their garments,</p> | <p>أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ لِيَسْتَخْفُوا
مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ</p> |

¹ See the *Lexicon* attached to this Translation for commentary on this.

² The word "أَحْكَمَتْ" is passively constructed word, meaning: they were *sanctioned*, i.e. they were *not* subsequently *modified*.

³ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively" seems to indicate such closeness. See *اللسان*.

⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حَكِيمٌ."

⁵ See the *Lexicon* attached to this Translation for "hekma."

⁶ The word "basheeron" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

⁷ The word "إِسْتَغْفِرُوا" = "اطْلُبُوا الْغُفْرَانَ" = "let-seeK forgiveness you^z." In English there is *no seemly way* to say: "إِسْتَغْفِرُوا" *per se*. So I settled for saying: "let-seeK forgiveness you^z."

⁸ The word "مَتَاعٌ" = "mata'an" is rooted in the word "مَتَعَ" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration.

⁹ The word "الْأَجَلُ" means term-limit, see *اللسان*.

¹⁰ The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

¹¹ The word "تَوَلَّوْا" say The Qur'an commentators is really "تَوَلَّوْا" omitted is one of the two successive "تَ" in such a case the implication is that, you^g say: verily I fear/know...."

¹² Linguistically the word "خَفَّتْ" carries dual meanings: (1) [I] *feared* and (2) [I] *knew*. Both could apply.

¹³ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

¹⁴ The pronoun "هـ" in the word "مِنْهُ" some say refers to Mohammad (SAWS) because when he passes by the hypocrites they *bend their chest and cover their faces to conceal their identity from him*. However, some others say the pronoun "هـ" refers to Allah. See *إعراب القرآن، لمحمود صافي* and *الذر المصون، لـ احمد الحلبي*. It seems to me *more* to Mohammad (SAWS), as nothing is concealable from Allah (SWT).

[He] knows what they^z conceal and what they^z disclose; verily He (*is*) Omniscient by the chests' possession.

يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

6. And not of *dabba'ten*^{w15} (*she-moving-creature*), in the Earth^w except on Allah (*is*) its^w *rez'qa*^x (*provision-/victuals-for sustenance*)^x and [He] knows its^w *mustagarra*^x (*long-term-abode/ultimate realization*)^x and its^w storage,^{x16} all (*are*) in a book manifest.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٧﴾

7. And He Who created the Heavens^w and the Earth^w in six days^x and [was] His *Arsho*^{x17} (*Throne of Kingship*)^x over the water, to essay you^b [He]: which^x (*of*) you^b (*is*) *absa'no*¹⁸ (*perfecter and beautifuler*) a work^x; and *la'en* (*indeed if*) you^g said: verily you^b (*are*) *mub'othoona*¹⁹ (*ones to be resurrected*) after death, surely assuredly²⁰ say who^r unbelieved they^z: *en* (*not*) this except a magic manifest.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾

8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*^{w21} (*period*)^w *ma'adodatan*^{w22} (*short/countable*)^w verily assuredly²³ say they^z what imprisons it^{x24}; lo, day [*it*]^x comes (*to*) them (*is*) not *massroofan* (*that which is being diverted*) *a'n* them; and *baqa* (*deservedly besieged*) by them what they^z were by it^x *yastah'zeona* (*affirmably jest/jest they*).^x

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا تَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٩﴾

9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy^w afterwards We wrested it^w from him, verily he (*is*) surely *ya'oson* (*iteratively despairful*), *kafooron*²⁵ (*multitudinously ingrate/unbeliever*).

وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ تَزَعَّنَاهَا مِنْهُ إِنَّهُ لَكَيْفُوسٌ كَفُورٌ ﴿١٠﴾

10. And *la'en* (*indeed if*) We (*caused*) him (*to*) taste a boon^{w26} after a misery^w touched^w/betided^w him, surely assuredly²⁷ says [*he*]: went away the *sayye'aa'to*^w (*demeritorious-deeds*)^w *a'n* (*off*) me; verily he surely (*is*) a reveler/rejoicer/prideful.

وَلَئِنْ أَدْقْنَاهُ نَعَمًا بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١١﴾

11. Except whom^r *ssabaro* (*they*^z *held on patiently*) and they^z worked the righteous-works^w those for them (*are*) forgiveness^w and a big remuneration.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

¹⁵ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

¹⁶ Its storage is where it is *buried* or it *remains* after its death.

¹⁷ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

¹⁸ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁹ The word “*mub'othoon*”=is a *masculine plural objective noun* for which there is no English equivalent.

²⁰ The word “*assuredly*” is here used to *intensify* the word “say” as in Arabic it is “*يقولن*.”

²¹ The word “*أمة*” has more than a *dozen* different meanings, among them a *period*. See *الهادي*.

²² The pronoun “*هـ*” in the word “*معدودة*” refers to “*أمة*”= “*while*” which is a *feminine* gender, so its reference must be *feminized*. Hence, ^w.

²³ The “*ل*” in “*يقولن*” is a *juratory* “*ل*” = “*القسم*” amounting to = “*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*.”

²⁴ The first “*it* ^w” in this *Ayah* refers to the “*while*” (*أمة*) a *feminine* gender, the second “*it* ^x” refers to “*torment*” (*العذاب*) a *masculine* gender.

²⁵ The word “*كفور*” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a multitudinous *ingrate/unbeliever*.

²⁶ See the *Lexicon* attached to this *Translation* for “*na'ama*”=“*ne'amah*” = (“*boon*”).

²⁷ See footnote 2317 above regarding “*ل* *القسم*”.

12. So <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^g (are) leaving/leaver-(of) some (of) what (is being) revealed ²⁸ to you ^g and <i>dha'egon</i> ²⁹ (temporarily constrained) by it ^x your ^t chest that they ^z say: <i>lawla</i> (why have not been) descended on him a treasure or came with him an angel; verily only you ^s (are) <i>natheeron</i> (iterative warner) and Allah over all [thing] (is) Custodian.	فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۖ إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾
13. Or say they ^z : <i>iftrabo</i> [be] crafted it ^x as a lie for fraudulent end; let-say [you ^s]: then <i>oto</i> (let-produce/bring forth you ^z) by ten <i>Suwaren</i> ^w (<i>Qur'an Subdivisions</i>) ^w <i>mustaraya</i> ten (crafted lies for fraudulent ends) ^w like it ^x and let-summon you ^z whom ^r you ^c could of lesser than/without Allah, <i>en</i> (if) you ^c were <i>ssadeqeena</i> (always truth enforcers).	أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَاتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَتٍ وَادْعُوا مَنْ أَسْطَظَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
14. So <i>ellam</i> (if not) <i>yestajeebo</i> ³⁰ (they ^x compliantly-answer) for you ^b then let know you ^z that only (it ^x) (had been) descended by Allah's knowledge and that no an <i>elaha</i> (a deity) except Him; so are you ^f Muslims ³¹ .	فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّ مَّا كُنْتُمْ تُبْشِرُونَ ۚ وَاللَّهُ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٤﴾
15. Whoever [be] was wanting the life ^w (of) the world ^w and its ^w adornment ^w [We] fulfill ³² to them their works in it ^w ; and they (are) in it ^w not (to be) diminished-/undervalued ³³ .	مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْخَسِرُونَ ﴿١٥﴾
16. Those who ^r (are) not for them in the Hereafter ^w except The Fire ^w and miscarried what <i>ssana'ao</i> ³⁴ (carefully-crafted they ^z) in it ^{w35} and (is) a falsehood ^x what they ^z were working.	أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَيَنْطَلِ مَا كَانُوا يَعمَلُونَ ﴿١٦﴾
17. Is then who ^p [be] [was] on an evidence ^w from his Lord, and follows/recites ³⁶ him/it ^{x37} a witnesser-/testifier ³⁸ from Him, and of before him/it ^x <i>Mosa's</i> (<i>Moses</i>) book (distinctly) ³⁹ : principal and mercy ^w ; those they ^z believe by him/it ^x and whoever unbelieves [be] by	أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كَتَبَتْ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ

²⁸ The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

²⁹ It is stated in *دار الثقافة المصرية-القاهرة*, 1411 هـ *حسين بن أبي العز الهمداني الفريدي إعراب القرآن* that “*dha'eq*”=“ضائق” is used instead of “*dhayyegon*”=“ضيق” because “*dha'egon*”=“ضائق” indicates a transitory condition.

³⁰ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered. See *الهادي*.

³¹ That is *became submitters, surrenderors* to Allah.

³² The word “نوف” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “نوف” means endeavor and gather the last part of an obligation to fully fulfill it.

³³ The word “بخس” in “يخسون” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

³⁴ The word “صنعوا” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

³⁵ That is in this world.

³⁶ The Arabic word used is “يتلو” which could mean either (1) recites, or (2) succeeds or follows.

³⁷ The pronoun “هـ” in “يتلوه” and “منه” could refer to (1) the “evidence,” or (2) The *Qur'an*, in which case “recites” refers to the Prophet or the Arch Angel Geranial. See *الدر المصون*, لـ أحمد الحلبي.

³⁸ This “witnesser/testifier” could mean, and Allah knows best, Arch Angel Genial, who follows the aforementioned evidence or recites The *Qur'an* to Mohammad (SAWS).

³⁹ The word “إماما” has many meanings; leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions. For distinction seems to me more applicable.

²³³⁴ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

him/it ^x of the parties then The Fire ^w (is) his appointment; so let not <i>take</i> ⁴⁰ ([you ^s] be) in dubitancy ^{w41} of it ^x ; verily it ^x (is) the right ^x from your ^t Lord [and,] but most the mankind not believe they ^z .	مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٤١﴾
18. And who ^a (is) wronger ⁴² than who ^p <i>iftra</i> ([be] crafted a lie for fraudulent end) on Allah an untruth; those (are to be) exhibited they ^z on ⁴³ their Lord and say the witnesses ⁴⁴ : these, (are) who ^r lied they ^z on their Lord; Lo. Allah's curse (is) on the <i>dha'lemeena</i> ⁴⁵ (injustice-doers).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٢﴾
19. Who ^r they ^z repel a'n (off) Allah's path, and <i>yabghonaha</i> (they ^z earnestly-quest it ^w) crookedly, and they (are) by the Hereafter ^w they (are) unbelievers.	الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٤٣﴾
20. Those not (had been) weakeners/enfeeblers in the Earth ^w and not [was] for them of lesser than/-without Allah of <i>aw'leyaa</i> ⁴⁶ (guardians/allies); (to be) doubled for them the torment, they ^z were not bearing the hearing and they ^z were not sighting-/discerning.	أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يَضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٤٤﴾
21. Those, who ^r lost they ^z their selves ^w and strayed a'n (regarding) them what they ^z were <i>yafstarona</i> (they ^z craft a lie for fraudulent end).	أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٤٥﴾
22. <i>La'jaram</i> ⁴⁷ (inevitably-right) that they, in the Hereafter, ^w they (are) the <i>akhsarona</i> (most losers).	لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٤٦﴾
23. Verily who ^r believed they ^z and worked they ^z the righteous-works ^w and <i>akhbato</i> ⁴⁸ (quieted-submissively they ^z) to their Lord, those (are) the Paradise's ^w companions they (are) in it ^w immortals.	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاخْتَبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٧﴾
24. A parable/example (of) the bi-teams (is) like the blind and the deaf and the <i>Ba'sseere</i> (keen: seer/overall evaluator of the facts and their possible consequences) and the <i>Samee'ey</i> ⁴⁹ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer) do <i>yastaweya'ne</i> (the twain equal/ even) a parable/example; do then not you ^z reminisce.	۞ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٤٨﴾
25. And <i>laqad</i> (verily, already and affirmatively) We sent	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي

⁴¹ The word "مرية" strictly linguistically speaking, is "الشك و الجدل". See التاج. Although some scholars, say it is "التردد في الشيء" which is the result of the "مرية" and not the "مرية" itself.

⁴² See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

⁴³ It is important to note here that "على" = "on," is adverb of time/place, i.e. circumstantial, state or condition. See المعنى.

⁴⁴ The word "witnesses" = "الأشهاد" could also mean "the Prophets," according to some. See اللسان.

⁴⁵ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁴⁶ The word "أولياء" could also mean, among them: protector, friend.

⁴⁷ The word "لا جرم" means inevitably-right. See التاج. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

⁴⁸ The word "اختبوا" = "akhbato," is rooted in "خبت" meaning: quieted and submitted. As the "المختبين" = "الذين سكنوا و تواضعوا" see البصائر. Hence, quieted and submitted i.e. for their Lord.

⁴⁹ See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع."

Noohan (Noah) to his people: verily I am for you ^b <i>natheeron</i> (iterative warner) manifester.	لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
26. That not you ^z worship except Allah; verily I fear/-know ⁵⁰ (to fall) on you ^b a torment (of) a painful day.	أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾
27. Then said the chiefs, who ^r unbelieved they ^z of his people: not we see you ^g except a human like us; and not we see <i>ettaba'aka</i> (closely-followed you ^g) except whom ^r they (are) our lows by first/apparent opinion-/thought; and not we see for you ^b on us of a munificence ^x rather we presume you ^b (are) liars.	فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرْنَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرْنَكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ يَنْبَغُوا الرِّأْيَ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾
28. Said [he]: O, my people, did you ^c see <i>en</i> (if) I [was] /-were on an evidence ^w from my Lord and <i>aa'taney</i> ([He] accorded/gave me) a mercy ^w from <i>ende</i> (by munificence of/by Rule of) Him and (had been) obscured ^w on you ^b do we obligate you ^b (to) it ^w while you ^f (are) for it ^w dislikers.	قَالَ يَنْقُورِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَءَاتَنِي رَحْمَةً مِنْ عِنْدِهِ فَعَمِيتَ عَلَيْكُمْ أَنْزَلْتُكُمْوهَا وَأَنْتُمْ لَهَا كَاِرْهُونَ ﴿٢٨﴾
29. And O, my people: not [I] ask you ^b on it ^{x51} a possession; <i>en</i> (not) my remuneration except on Allah, and I am not sure an ouster (of) whom ^r believed they ^z ; verily they (are) their Lord's <i>molago</i> (meters with); [and, but] I see you ^b a people <i>tajhaloona</i> ⁵² (you act ignorantly or incorrectly).	وَيَنْقُورِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾
30. And O, my people: who ^a (shall) succor me of Allah <i>en</i> (if) I ousted them; do then not you ^z reminisce.	وَيَنْقُورِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتَهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾
31. And not [I] say for you ^b I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom ^r disdain your ⁿ eyes, never Allah <i>you'atey</i> (accords/gives) them <i>kbayran</i> (desirables/possessions/goodness), Allah (is) knowinger by what (is) in their selves ^w , verily I then surely of the <i>dha'lemeena</i> ⁵³ (injustice-doers).	وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾
32. Said they ^z : O, Nooho (Noah) <i>qad</i> (already and affirmatively) you ^g disputed us and you ^g swelled our disputation, so <i>eetee</i> (let-[you ^s] produce/bring to pass for) us by what [you ^s] promise us <i>en</i> (if) you ^g were of the <i>ssa'deqeena</i> (always-truth-enforcers).	قَالُوا يَنْبُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾
33. Said [he]: verily only <i>ya'atee</i> ^x (betides/eventuate) ^x you ^b by it ^x Allah if [He] wills and not you ^f (are) surely weakeners/enfeeblers.	قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

⁵⁰ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵¹ The pronoun “هـ” in “عليه” possibly refers to his: (1) warning^x or religion^x or announcement^x. See الدر المنصون، لـ أحمد الحلبي

⁵² The word “تجهلون” = “tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

⁵³ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<p>34. And not benefits you^b my <i>noss'h</i>⁵⁴ (<i>sincere-counsel</i>) <i>en</i> (<i>if</i>) I wanted to <i>an'ssa'bo</i> (<i>sincerely-counsel</i>) for you^b <i>en</i> [was] Allah wanting to <i>youghweykom</i>⁵⁵ ([He]: <i>causes indulgent straying of and so disappointment to you^z</i>); He (<i>is</i>) yourⁿ Lord and to Him (<i>to be</i>) returned you^z.</p>	<p>وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾</p>
<p>35. Or they^z say: <i>iftrabo</i>([he] <i>crafted it^x as a lie for fraudulent end</i>); let-say [you^s]: <i>en(if) iftaraytoho</i> (I <i>crafted it^x as lie for fraudulent end</i>) then on me(<i>is</i>) my crime and I (<i>am</i>) a disclaimant/absolver⁵⁶ (<i>of myself</i>) of what <i>toj'remona</i>⁵⁷ (<i>crime-(commit you^z)</i>).</p>	<p>أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَأَنَا بِرِيءٌ مِّمَّا يُجْرِمُونَ ﴿٣٥﴾</p>
<p>36. And (<i>had been</i>) revealed⁵⁸ to Noohen (Noah), verily it^{x59}: never believe of your^t people except who^p [he] <i>qad</i> (<i>already and affirmatively</i>) believed; so let-not anguish/sorrow [you^s] by what they^z were doing.</p>	<p>وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾</p>
<p>37. And <i>issna'a</i>⁶⁰ (<i>let-carefully craft [you^z]</i>) the <i>folka</i> (<i>Ark</i>), by Our Eyes and Our revelation; and let-not address Me [you^s] in whom^r <i>dhalamo</i>⁶¹ (<i>they^z wronged</i>); verily they are <i>mughraghoona</i>⁶² (<i>they who are to be drowned</i>).</p>	<p>وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا تَحْطَبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾</p>
<p>38. And <i>yassna'o</i>⁶³ ([he] <i>carefully-crafts</i>) the <i>folka</i> (<i>Ark</i>) and every-when passed by him chiefs of his people, they^z scoffed of him; said [he]: <i>en(if)</i> you^z scoff of us, verily we (<i>are</i>) scoffing of you^b just-as you^z scoff.</p>	<p>وَيَصْنَعُ الْفُلَكَ وَكَلَّمَا مَرْ عَلَىٰهِ مَلَأُ مِنْ قَوْمِي سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾</p>
<p>39. So will know you^z (<i>to</i>) whom^p <i>ya'atey</i> (<i>comes to</i>) him a torment disgracing him and betides/legitimizes on him a sustainer torment.</p>	<p>فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾</p>
<p>40. Until if came Our command and <i>fara</i> (<i>gushed-forth</i>) the oven, said We: let-load [you^s] in it^w of each a pair⁶⁴ (<i>male and female</i>) two and your^t family^w except</p>	<p>حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ</p>

⁵⁴ The word “نُصْحِي” in “نُصْحِي” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نُصْحِي” = “أَخْلَصَ الْقَوْلَ فِيهِ الْخَيْرَ لِلْمَنْصُوحِ” i.e. he sincerely-counseled or genuinely-opined the advisee as to what is best for him. However, in English the words “counseled” or “advised” mean simply given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction.

⁵⁵ The word “غَوَى” in “يُغْوِيَكُمْ” = “إِنهَمْكَ فِي الضَّلَالِ وَخَابَ” so he: indulgently strayed and was disappointed. See اللسان.

⁵⁶ The word “بريء” in “أَنَا بِرِيءٌ” = “مُفْعُولٌ بِهِ” or “بِمَعْنَى ‘فَاعِلٍ’ عَلَى وَزْنِ ‘فَعِيلٍ’” In this case, “بِمَعْنَى ‘فَاعِلٍ’” masculine, singular noun.” Thus, “disclaimant” in the sense of he (the Prophet, SAW) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

⁵⁷ The words “تجرمون” unfortunately there is no English correspondent. Hence I say for “تجرمون”: you crime-commit.

⁵⁸ See footnote 27 above regarding reveal.

⁵⁹ This “It” refers the truth of the matter, a masculine gender in Arabic.

⁶⁰ The word “اصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

⁶¹ See the Lexicon attached to this Translation for “ظالم” = “فَاعِلُ الظَلَمِ” = “injustice-doer” and “ظلم” = “wronged.”

⁶² The word “mughraghoon” is masculine, plural objective noun, for which there is no English equivalent, meaning they who are to be drowned.”

⁶³ See footnote 2354 above regarding “صنع.”

⁶⁴ That is a male and a female.

whom ^p preceded on him the say and who ^p [he] believed; and not believed with him except a few.	وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾
41. And said [he]: let-embark you ^z in it ^w by Allah's name, its ^w course and its ^w anchorage; verily my Lord (is) surely <i>Ghafooron</i> (iterative Forgiver), <i>Rabeemon</i> (iterative mercy Giver).	﴿٤١﴾ وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ جَمْرُهَا وَمُرْسِنَهَا إِنَّ نَبِيَّ لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾
42. And she runs ^w by them in a surge like the mountains, and called <i>Noohon</i> (<i>Noah</i>) his son, while he [was] in an isolation, O, my little-son ⁶⁵ let-embark [you ^s] with us and let-not be [you ^s] with the unbelievers.	وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزَلٍ يَبْنِىْ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٣﴾
43. Said [he]: I shall lodge/retreat to a mountain <i>ya'asemo</i> (<i>safeguards</i>) me from the water; said [he]: no <i>a'asema</i> (<i>guardian</i>) today of Allah's command, except whom ^p <i>rahema</i> ⁶⁶ ([He] <i>had mercy-given</i>); and interposed between them both the surge, so [he] [was] of the <i>mughrageena</i> (<i>they who were drowned</i>)	قَالَ سَاوَى إِلَى جِبَلٍ يَْعَصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٤﴾
44. And (had been) said: O, Earth ^w let swallow [you ^v] your ^v water; and O, Heaven ^w let-withhold [you ^v] (your ^v rain); and (had been) imbibed the water and the matter (had been) finished; and it ^w (the <i>Ark</i> ^w) set-she ^y ⁶⁷ on the <i>Judey</i> (<i>mount</i>) and (had been) said: away for the people, the <i>dha'lemeena</i> ⁶⁸ (<i>injustice-doers</i>).	وَقِيلَ يَتَّارُضْ اْبْلَعِي مَاءَكَ وَيَسْمَاءُ أَقْلِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودَى وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾
45. And called <i>Noohon</i> (<i>Noah</i>) his Lord; so said [he]: (O), my Lord, verily my son (is) of my family and truly Your ^t promise (is) the right and You ^s (are) the wisest ⁶⁹ (of) the rulers.	وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٦﴾
46. Said [He]: O, <i>Nooho</i> (<i>Noah</i>) verily he (is) not of your ^t family ^w ; verily he (is) other than a righteous work; so let-not [you ^s] ask Me what not for you ^s by it ^x a knowledge; verily I admonish/exhort you ^s to [you ^s] be of the <i>jabileena</i> ⁷⁰ (<i>they who act ignorantly or incorrectly</i>).	قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٧﴾
47. Said [he]: O, my Lord, verily I refuge by You ^s that	قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ

⁶⁵ The word “يُنِي” is the diminutive of son, said as an *endearment* to a beloved son.

⁶⁶ The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps You mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

⁶⁷ That is *came-to-rest*.

⁶⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁶⁹ The word “أحكم” has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His “rule” would be the *wisest* and *best* possible ruling.

⁷⁰ The word “جاهلين” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary* to reality, (3) did something *not correct*. So the “jabiloona” are *they who act ignorantly or incorrectly*.

[I] ask You^g what not for me by it^x knowledge; and *en(if)* not⁷¹ [You^s] forgive for me and *tarhamney* ([You^s] *mercy-give me*) I (*shall*) be of the losers.

مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرَ لِي
وَتَرْحَمَنِي أَكُن مِّنَ الْخَاسِرِينَ

﴿٤٧﴾

48. (*Had been*) said: O, Nooho (Noah) *ebbett* (*let-immigrate-/emigrate/dwell[you^s]*) by peace from Us and blessings^{w72} on you^g and on *umammen^w* (*Allah's creatures*)^w of whom^t (*are*) with you^g; and *umamum^w* shall *numatte'aobum* ([We] *let them relish the transitory worldly delight*); afterwards touches them from Us a painful torment.

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا
وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ
مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ
مِنَّا عَذَابٌ أَلِيمٌ

﴿٤٨﴾

49. *Telka^w* (*she-that-afar-it^w/those^w*) (*are*) of the invisible *an'ba'e⁷³* (*significant-and-availing-news*) reveal⁷⁴ it^w [We] to you^g not you^g were, knowing it^w you^s and nor your^t people of before this^x; so *issber* (*let-hold on patiently you^s*), verily the consequence^w (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

تِلْكَ مِنۢ أَنبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ
مَا كُنْتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ
مِن قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ
لِلْمُتَّقِينَ

﴿٤٩﴾

50. And to *Aaden⁷⁵* their brother *Hoodan* (*Heber*) said [*he*]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (*a deity*) other than Him, *en(not)* you^f (*are*) except *musta'rona* (*crafter of lies for fraudulent end*).

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنۢ إِلَٰهٍ غَيْرُهُ
إِنۢ أَنْتُمْ إِلَّا مُفْتَرُونَ

﴿٥٠﴾

51. O, my people: not [I] ask you^b on it^x a remuneration, not my remuneration except on Who *fattara* ([He] *had innately-perfectly-originated*) me, do then not cerebrate you^z.

يٰقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنۢ
أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي
أَفَلَا تَعْقِلُونَ

﴿٥١﴾

52. And O, my people: *istaghfero⁷⁶* (*let-seek forgiveness you^z*) (*from*) yourⁿ Lord; afterwards let-you^z repent to Him, [He] sends the Heaven^w on you^b abundantly (*showering*) and [He] augments you^b strength to yourⁿ strength; and let-not divert you^z (*as*) criminals.

وَيٰقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِينَ

﴿٥٢﴾

53. Said they^z: O, *Hoodo* (*Hebert*), not came/produced you^g (*to*) us by an evidence^w; and not we, surely (*are*) leavers/-leaving our deities^w because⁷⁷ (*of*) your^t say; and not we (*are*) for you^g surely believers.

قَالُوا يٰهٓودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا
نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ

﴿٥٣﴾

54. *En(not)* [we] say except possessed you^g some (*of*) our deities^w by an ill; said [*he*]: verily I *ush'bedo* ([I] *cite*

إِن نَّقُولُ إِلَّا أَعْرَضَكَ بَعْضُ آلِهَتِنَا

⁷¹ The colon (:) here is intended to shoe that the word “not” applies to both (1) forgive for me and give me mercy, in other words: not forgive for me and not give me mercy.

⁷² The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness.”

⁷³ For the Arabic word “anaba’u”= the plural for “نبا” for which there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “significant-and-availing-news,” as the word “news” per se is very inadequate to convey the نبا. Clearly the word “tiding”= “خير” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous knowledge. See الراغب.

⁷⁴ See footnote 27 above regarding reveal.

⁷⁵ Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader’s name.

*There is “تضرؤته”, as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and “تضرؤة” as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook’s campaign).

⁷⁶ The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness.” In English there is no seemly way to say: “استغفروا” per se. So I settled for saying: “[you] seek forgiveness.”

⁷⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

for a witness) Allah and let-witness you ^z truly I am a disclaimant/absolver (of myself) of what you ^z partner (with Allah).	بِسْمِ اللَّهِ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٥﴾
55. Of lesser than/without Him, so let-scheme (against) me you ^z together; afterwards let-not you ^z reprieve [me].	مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تَنْظُرُونَ ﴿٥٦﴾
56. Verily I (had) trusted on Allah, my Lord and your ⁿ Lord, not of a <i>dabba'ten</i> ^{w78} (<i>she-moving-creature</i>) excep He (is) taker by its ^w forelock ⁷⁹ ; verily my Lord (is) on/over <i>Sseratten</i> (<i>road/way</i>) straight.	إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾
57. En (if) then you ^z diverted ⁸⁰ , then <i>qad</i> (<i>already and affirmatively</i>) I communicated what I (had been) sent by [it ^x] to you ^b ; and <i>yastakblef</i> ([He] affirmably makes vicegerents) my Lord, a people other than you ^b and not <i>tadhorronaho</i> * (<i>harm Him you^z by yourⁿ various crimes</i>) a thing; verily my Lord over everything (is) <i>hafeedhon</i> ⁸¹ (<i>iterative keeper-up</i>).	فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَبَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٥٨﴾
58. And <i>lamma</i> (<i>when/whence</i>) came Our command, <i>najjayna</i> (<i>iteratively delivered We</i>) Hoodan (Heber) and whom ^r believed they ^z with him by a mercy ^w from Us; and <i>najjaynahum</i> (<i>We iteratively delivered them</i>) from a harsh torment.	وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٩﴾
59. And <i>telka</i> ^w (<i>she-that-afar-it^w / those^w</i>) (are) <i>Aadon</i> , rejected they ^z by their Lord's <i>Aya'te</i> ^w (<i>miracles/ signs/ proofs</i>) and disobeyed they ^z His messengers, and <i>ettaqba'ao</i> (<i>closely-followed they^z</i>) command (of) every <i>jabbaren</i> (<i>vigorous compeller/ ever contumacious stubborn</i>) stubborn-/perverse ⁸² .	وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٦٠﴾
60. And they ^z (<i>had been</i>) followed in this world ^w (<i>by</i>) a curse ^w and [too] The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x ; Lo. Verily <i>Aadan</i> unbelieved their Lord; Lo. Away for <i>Aaden</i> , Hood's (Heber's) people.	وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٦١﴾
61. And to <i>Thamuda</i> , ⁸³ their brother <i>Sa'liban</i> (<i>Methuselah</i>) said [be]: O, my people, let-worship you ^z Allah, not for you ^b of an <i>elaben</i> (<i>a deity</i>) other than Him; He established you ^b from the Earth ^w and <i>ista'amarakum</i> ⁸⁴	وَالِإِيَّائِي ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ

⁷⁸ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

⁷⁹ The expression “*taker of its forelock*” is a lofty *Arabic tongue* metaphor meaning over powering it in full.

⁸⁰ The various linguists and Qur'an commentators say: “*تَوَلَّوْا*” is really “*تَتَوَلَّوْا*” then the two “*ت*” were incorporated into *one*, rendering it “*تَوَلَّوْا*.” And according to some reading “*تَوَلَّوْا*” that is with a “*ت*” with a “*dhamma*” on it and the “*ل*” with a “*dabamma*” on it too. See *الدر المصون، لـ احمد الحلبي والتاج*.

* Please see footnote of S9:61 for relevant elaboration regarding *يَضُرُّونَ* versus *يَضُرُّونَ*.

⁸¹ The word “*حَفِيزٌ*” is rooted in “*حَفَظَ*” = “*kept-up*” not just “*kept*, or *maintained*,” or even “*guarded*.” Merriam Webster's Dictionary puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).*” (*Emphasis is added*).

⁸² The word “*عَنِيدٌ*” = “*perverse*” which is “*نعت*” = *epithet*, in grammatical term “*adjective*” for “*jabbaren*.” See *إعراب القرآن، لمحمود صافي*.

⁸³ *Thamood* (an ancient Arabian tribe)

⁸⁴ That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.

<p>([He] deputized you^b for development) in it^w; so <i>istaghfero</i>⁸⁵ (let-<i>seek forgiveness</i> you^z) (of) Him, afterwards let-repent you^z to Him; verily my Lord (is) near Responder [He].</p>	<p>وَأَسْتَغْفِرْكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾</p>
<p>62. Said they^z: O, <i>Ssalibo</i> (<i>Methusalah</i>) <i>qad</i> (already and affirmatively) you^g were in us <i>marjuwan</i>⁸⁶ (man of promise, hoped for as a leader) before this⁸⁷; do [you^s] restrain us to worship [we] what worshipped our fathers; and verily we (are) surely in a doubt of what [you^s] invite us to [it^x] suspect⁸⁸.</p>	<p>قَالُوا يَنْصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾</p>
<p>63. Said [he]: O, my people, have you^c seen <i>en(if)</i> I [was] on an evidence^w from my Lord and <i>aa'taney</i> ([He] accorded/gave me) from Him a mercy^w then who^a [he] succors me of Allah <i>en</i> I disobeyed Him; then not you^z augment me other than a <i>takhseeren</i>⁸⁹ (loss or ruin due to injudiciousness on my part).</p>	<p>قَالَ يَنْقُومُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾</p>
<p>64. And O, my people: this (is) Allah's she-camel for you^b an <i>Aya'tan</i>^w (miracle/sign/proof); so you^z let her eat in Allah's land^w and let-not you^z touch/betide her by an ill, then (shall) take you^b a torment near.</p>	<p>وَيَنْقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾</p>
<p>65. Then they^z hamstrung her so said [he]: <i>tamatta'ao</i> (you^z relish the temporary worldly delight) in yourⁿ home^w three days; <i>tha'leka</i> (afar-that-it/) ^x (is) a promise other than <i>makthooben</i> (not to be: confuted or falsified).</p>	<p>فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾</p>
<p>66. Then <i>lamma</i> (when/whence) came Our command <i>najjayna</i> (iteratively delivered We) <i>Ssa'lihan</i> (<i>Methusalah</i>) and whom^p believed they^z with him by a mercy^w from Us, and from an ignominy (of) then-day; verily your^t Lord, He (is) The Strong The Mighty.</p>	<p>فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾</p>
<p>67. And took^x [he/it^x] whom^r <i>dhalamo</i>⁹⁰ (who wronged they^z) the shriek^w then became they^z in their homes^w <i>jathemeena</i> (lifeless-kneelers).</p>	<p>وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَرِهِمْ جَنِيحِينَ ﴿٦٧﴾</p>
<p>68. As if not flourished they^z in it^w; lo, verily <i>Thamooda</i>, they^z denied⁹¹/unbelieved their Lord; Lo. Away for <i>Thamooda</i>.</p>	<p>كَانَ لَمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِثَمُودَ ﴿٦٨﴾</p>

⁸⁵ The word “استغفروه” = “اطلبوا غفرانه” = “[you] seek his forgiveness.” In English there is no seemly way to say: “استغفروه” *per se*. So I settled for saying: “[you] seek His forgiveness.”

⁸⁶ The word *marjuwan* in Hemyar's Tribe language means: حقير = low/mean/despicable/contemptible. See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

⁸⁷ That is the message he had proclaimed to his people.

⁸⁸ The word “مريب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However the word “suspect” could fit for a noun or an adjective.

⁸⁹ There are five different words to generally, although not precisely, mean “loss.” Thus: “تخسير، الخسران، الإخسار،” Here “التخسير,” as so indicated.

⁹⁰ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

⁹¹ The word “كفروا” in “كفروا” linguistically has many meanings: such as “denied” as in this *Ayah*, see الطبري.

69. And <i>laqad</i> (verily, already and affirmatively) came ^w Our messengers ^x (to) <i>Ebrabeema</i> (Abraham) by the <i>bushra</i> ^w (a pleasant-tiding) ^{w92} said they ^z : <i>salaman</i> (we say peace); said [he]: <i>salamon</i> ⁹³ (absolute/infinite peace); so <i>ma</i> (not but a while) waited [he] that came [he] by <i>haneedhen</i> (roasted in a pit and topped by rocks to get it well-cooked) calf ^x .	وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَىٰ قَالُوا سَلَامًا قَالَ سَلِمٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾
70. Then <i>lamma</i> (when/whence) [he] saw their hands ^w not reach to it ^x <i>anjasa</i> ⁹⁴ ([he] anxiously-intuited) of them a <i>kheyfatan</i> ^{w95} (circumstantial state-of-fear) ^w ; said they ^z : let-not fear [you ^s], verily we (have been) sent to <i>Lootten</i> 's (Lot's) people.	فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾
71. And his [woman] (i.e. wife) standing-she ^{y96} so laughed-she ^y so We <i>bashshara</i> ⁹⁷ (told pleasant tidings to) her by <i>Is-haqa</i> (Isaac) and from beyond ⁹⁸ <i>Is-haqa</i> (Isaac) <i>Ya'agooba</i> (Jacob).	وَأَمْرًا تُدْرِكُهُ فَبُشِّرْنَهَا بِإِسْحَاقَ وَإِسْحَاقَ يَعْقُوبَ ﴿٧١﴾
72. Said she ^y : <i>ya'waylata</i> ⁹⁹ ; (presumably for me a lengthy: stay in a valley in Hell/bane/woe), do [I] birth while I am <i>ajoozon</i> (an aged-woman) and this, my <i>ba'al</i> (lord/owner/husband) (is) <i>shaykhan</i> (aged/senile person); verily this, surely (is) a thing, wonderment.	قَالَتْ يَوَيْلَتِي ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾
73. Said they ^z : do you ^y wonder from Allah's command; Allah's mercy ^w and His blessings ^w 100 (are) on you ^b the house's folks ^w ; verily He (is) <i>Hameedon</i> ¹⁰¹ (iteratively praised, multitudinous praiser He), Supreme.	قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٧٣﴾
74. So <i>lamma</i> (when/whence) went a'n (off) <i>Ebrabeema</i> (Abraham) the startle and came-she ^y (to) him the <i>bushra</i> ^w (pleasant-tiding) ^{w102} mutually disputes Us [he] in <i>Lootten</i> 's (Lot's) people.	فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَىٰ مُجْدِلَاتُ فِي قَوْمِ لُوطٍ ﴿٧٤﴾

⁹² Here again there is no single word in English for the noun “بَشْرَى” so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And “بَشْرَى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*kheyfatan*” (desirables, goodnesses, worthinesses).

⁹³ The word “*salamon*” is in the infinitive-noun mood versus “*salaman*”= objective noun mood. So “*salamon*” is of greater intensity. This goes well with Allah's instructions, well stated by the *Ayah*: “(And when (had been) greeted you^c by a greeting^w, then let-you^z greet by better than it^w or let-forthwith-return it^w you^z.” (s4:59)

⁹⁴ That is the fact that they were not interested to eat as his guests.

⁹⁵ The word “*kheyfatan*”= “خِيفَةً” is a noun etymologically it is “خَوْفَةً” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. And (s20:67) provides strong support for “خِيفَةً” as so stated, as the *Ayah* says: “So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses).” Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

⁹⁶ The word “*wife*” is clearly a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence is suffixed to standing, “standing-she^y.”

⁹⁷ See the *Lexicon* attached to this Translation for *bashshara*/*youbashsharo*/*mubasher* = بَشَّرَ بِبَشْرٍ مُبَشِّرٍ.

⁹⁸ The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.” (2) “القدام أو بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” (3) ولد الولد. So, here (3) ولد الولد or beyond in its sense of above reach of knowledge or experience could also apply, as to the importance of (3).

⁹⁹ Apparently the “الف” in “ياويلتا” is “الف بدلا من ياء المتكلم” meaning: “يا ويلتي.” See الدرد المصون، لـ السمين الحلبي.

¹⁰⁰ The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness.”

¹⁰¹ See the *Lexicon* attached to this Translation for this word, “*Hameed*”= “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

¹⁰² See the *Lexicon* attached to this Translation regarding *bashshara* = بَشَّرَ.

75. Verily <i>Ebraheema</i> (<i>Abraham</i>) surely (<i>is</i>) a forbearer, <i>anwahaon</i> (<i>iterative sigher</i>) <i>muneebon</i> ¹⁰³ (<i>iterative returner-penitent</i>).	إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾
76. O, <i>Ebraheemo</i> (<i>Abraham</i>): let- shun[<i>you</i> ^s] a'n (<i>off</i>) this ^x ; verily it ^{x104} <i>qad</i> (<i>already and affirmatively</i>) came your ^t Lord's command and verily they, a comer ^x (<i>to</i>) them (<i>is</i>) a torment ^x other than <i>mardooden</i> (<i>that which is to be warded off</i>).	يَتْلُوهُمْ أَغْرَضٌ عَنْ هَذَا إِنَّهُمْ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ عَنِ عَذَابٍ غَيْرِ مُرْدُوذٍ ﴿٧٦﴾
77. And <i>lamma</i> (<i>when/whence</i>) came-she ^y Our messengers ^x (<i>to</i>) <i>Loottan</i> (<i>Lot</i>), ([<i>he</i>] <i>was</i>) displeased ¹⁰⁵ by them and [<i>he</i>] straitened by them a <i>dhar'an</i> ¹⁰⁶ (<i>measure/-capacity/unease</i>) and said [<i>he</i>]: this ^x (<i>is</i>) a day <i>asseebon</i> ¹⁰⁷ (<i>arduously difficult</i>).	وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾
78. And came (<i>to</i>) him his people (<i>who had been</i>) rushed to him and of before they ^z were working the <i>sayye'aa'te</i> (<i>demeritorious-deeds</i>) ^w ; said [<i>he</i>]: O, my people, these (<i>are</i>) my daughters they ^y (<i>are</i>) <i>att'haro</i> (<i>more purging</i>) for you ^b ; so <i>ettaqo</i> (<i>let reverentially guard you</i> ^z <i>not to displease</i>) Allah and let-not you ^z disgrace me in my guests; is not of you ^b a man- <i>raheedon</i> ¹⁰⁸ (<i>mature-discerner/ rational-guider to the right</i>).	وَجَاءَهُ قَوْمُهُ يُرْعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوْرُهُتُوْلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾
79. Said they ^z : <i>laqad</i> (<i>verily, already and affirmatively</i>) knew you ^g not for us in your ^t daughters of a right and verily you ^g surely know what we want.	قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾
80. Said [<i>he</i>]: had that for me by you ^b strength or [<i>I</i>] lodge/retreat to a hard force/clan ¹⁰⁹ .	قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَيَّ رَكْنٌ شَدِيدٌ ﴿٨٠﴾
81. Said they ^z : O, <i>Lotto</i> (<i>Lott</i>) verily we (<i>are</i>) your ^t Lord's messengers, never (<i>shall</i>) they ^z reach to you ^g ; therefore <i>as're</i> (<i>let-[you</i> ^s] <i>nocturnally-ambulate/travel</i>) by your ^t family ^w by a segment of the night and let not <i>yaltafit</i> (<i>side-glance</i>) of you ^b <i>abadon</i> ¹¹⁰ (<i>lone/ any-one</i>) except your ^t [<i>woman</i>] (<i>i.e. wife</i>); verily it ^{x111} (<i>is</i>) betiding her, what betided them; verily their appointment (<i>is</i>) the morning; is not the morning surely near.	قَالُوا يَنْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

¹⁰³ The word "منيب" from "أناب" means *iteratively returned penitent*. See الراغب.

¹⁰⁴ That is the right or the truth.

¹⁰⁵ He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests.

¹⁰⁶ The expression "straitened by them a measure" is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, by what way to protect "his guest."

¹⁰⁷ The word "عصيب" = شديد عسير meaning *arduously difficult*.

¹⁰⁸ See the *Lexicon* attached to this *Translation* for discussion of the word "الرشد" of which "رشيد" is a derivative.

¹⁰⁹ The expression "ركن شديد" is based on the word "ركن" meaning: (1) clan; (2) pillar; (3) force of supporters. He was *wishing to have a strong clan to support him*. However, in this case his "ركن" = "pillar" and "supporter" was Allah through the angels.

¹¹⁰ See the *Lexicon* attached to this *Translation* regarding "أحد."

¹¹¹ The "it" refers to the *right*, or the *truth of the matter*.

82. So <i>lamma</i> (<i>when/whence</i>) came Our command We made its ^w top its ^w bottom and <i>amttarna</i> ¹¹² (<i>We ill-rained</i>) on it ^w stones ^{w113} of <i>Sejjeelen</i> (<i>petrified clay</i>) <i>mandhooden</i> (<i>had been orderly tiered</i>).	فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سُجَّيلٍ مَّنْضُودٍ ﴿٨٢﴾
83. <i>Mosanwamatan</i> (<i>marked</i>) <i>enda</i> (<i>by Rule of</i>) your ^t Lord and not it ^w of the <i>dba'lemeena</i> ¹¹⁴ (<i>injustice-doers</i>) surely far.	مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾
84. And to <i>Madyana</i> their brother <i>Shuaiban</i> said [<i>he</i>]: O, my people let-worship you ^z Allah, not for you ^b of an <i>elaben</i> (<i>a deity</i>) other than Him, and let-not you ^z diminish the measure and the balance; verily I see you ^b by <i>khayren</i> (<i>betterment/worthiness/goodness</i>) and verily I fear/know ¹¹⁵ (<i>to fall</i>) on you ^b a torment (<i>of</i>) a besieging/besetting day ¹¹⁶ .	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَبْقَوِيْرَ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَانَكُمْ يُخَيِّرُ وَلَئِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾
85. And O, my people: let-fulfill ¹¹⁷ you ^z the measure and the balance by the <i>qesste</i> ¹¹⁸ (<i>rendering absolute-justice post removal of injustice</i>) and let-not diminish you ^z the mankind their things and let-no <i>ta'athan</i> ¹¹⁹ (<i>you^z mischief-hardest</i>) in the Earth ^w corruptingly/ (<i>as</i>) corruptors.	وَيَبْقَوِيْرَ أَوْفُوا بِالْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
86. Allah's remnant ^{w120} (<i>is</i>) <i>khayron</i> (<i>choicer/superior-/worthier</i>) for you ^b <i>en(if)</i> you ^c were believers; and I am not on you ^b surely <i>hafeedhen</i> ¹²¹ (<i>iterative keeper-up</i>).	بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾
87. Said they ^z : O, <i>Shuaibo</i> does your ^t Prayer ^w command you ^g that [<i>we</i>] leave what worship our fathers or that [<i>we</i>] do in our possessions what [<i>we</i>] want ¹²² ; Verily you ^s (<i>are</i>) surely the forbearer ¹²³ the <i>rasheedo</i> (<i>mature-discerner/rational-guider to the right</i>).	قَالُوا يَسْخَعِبُ أَصْلَوْنَكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾
88. Said [<i>he</i>]: O, my people have you ^c seen <i>en(if)</i> I [<i>was</i>] on evidence from my Lord and <i>razaqa</i> ([<i>He</i>] gave victuals for sustenance for) me from Him a <i>rez'qan</i> ^x (<i>provision-/victuals for sustenance</i>) ^x <i>hasanan</i> (<i>ultimate meritorious deed</i>) and not [<i>I</i>] want to oppose you ^z to what [<i>I</i>] restrain you ^b	قَالَ يَبْقَوِيْرَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَىٰ

¹¹² In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

¹¹³ The word “حجارة” translated as “stones” is plural of multiplicity versus plural of paucity.

¹¹⁴ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

¹¹⁵ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹¹⁶ The word “محيط” could mean: “surround,” but since it is with respect to “torment” so besetting seems more suitable.

¹¹⁷ The word “أوفوا” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

¹¹⁸ That is by scale no more and no less.

¹¹⁹ The word “تعتوا” from “إشْد الفساد = العتو,” means to mischief causing hardest of corruption. See اللسان.

¹²⁰ That is, Allah's criteria of prescriptions and proscriptions, or that which is left for you after fulfilling your obligations to others.

¹²¹ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports].” (Emphasis is added).

¹²² That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate.

¹²³ The word الحليم الرشيد في لغة مدين بمعنى الأحق السفيه، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946 م

a'n (regarding) it^x; en (not) [I] want except the reform, whatever I could; and not my *tawfeeq* (harmony/success in my task/mission) except by Allah, on Him I trusted and to Him *oneebo*¹²⁴ ([I] iteratively return-penitent).

مَا أَتَهْنِكُمْ عَنْهُ ۚ إِنِ ارِيدُ إِلَّا
إِلَّا صِلَاحٌ مَّا اسْتَطَعْتُ وَمَا تَوْفِيقِي
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٣٨﴾

89. And O, my people: let not you^z assuredly offend (due to) my conflict (with you^z), to betide you^b like what betided Noohen's (Noah's) people or Hooden's (Heber's) people or Ssa'liben's (Methuselah's) people, and not Lootten's (Lott's) people of you^b (are) surely far.

وَيَقُولُ لَا تَحْمِلُونَنِي شِقَاقِي ۚ أَن
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ
نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا
قَوْمٌ لَّوْطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٣٩﴾

90. And *istaghfero*¹²⁵ (let-seek forgiveness you^z) yourⁿ Lord; afterwards let-repent you^z to Him; verily my Lord (is) Raheemon (iterative mercy Giver), Wadoodon (repetitive affection Giver).

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
إِنَّ نَبِيَّ رَحِيمٍ وَدُودٌ ﴿٤٠﴾

91. Said they^z: O, *Shuaibo* [we] understand not much of what [you^s] say; and verily we surely see you^s [in] us weak; and *lawla* (had it not been for) your^t *rahitto*¹²⁶ (clan who are like us) surely we (would have) stoned¹²⁷ you^s and you^s (are) not on us surely *azeezen* (dear/arduous-/considerable).

قَالُوا يَشْعِبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا
تَقُولُ وَإِنَّا لَنَرَنَّكَ فِينَا ضَعِيفًا
وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ
عَلَيْنَا بِعَزِيزٍ ﴿٤١﴾

92. Said [he]: O, my people are my *rah'tte*¹²⁸ (three and less than nine/clan) a'*azzo* (dearer/more: arduous/considerable) on you^b than Allah; and *ittakbathto*¹²⁹ (you^z took and presumed) Him beyond¹³⁰ yourⁿ back¹³¹; verily my Lord by what you^z work (is) Surrounders.

قَالَ يَقُولُ رَهْطِي ۖ أَعَزُّ عَلَيْكُمْ
مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا
إِنِّي نَبِيٌّ مِّمَّا تَعْمَلُونَ مَخِيطٌ ﴿٤٢﴾

93. And O, my people let-work you^z over yourⁿ status, verily I am a worker; will know you^z whom^p a *ya'atee*^x (betides/befalls) him a torment^x disgracing him and who^p (is) a liar; and let-watch/observe you^z verily I am with you^b a *raqeebon* (observer/watcher).

وَيَقُولُ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي
عَمِلٌ ۚ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ
عَذَابٌ مُّخْزٍ ۖ وَمَنْ هُوَ كَذِبٌ
وَأَرْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ ﴿٤٣﴾

94. And *lamma* (when/whence) came Our command *naijayna* (We repetitively delivered) *Shuaiban* and whom^r believed they^z with him by a mercy^w from Us; and took^w the shriek-she^y whom^r *dbalamo* (they^z wronged) then they^z became in their homes^w *jathemeena* (lifeless-kneelers).

وَلَمَّا جَاءَ أَمْرُنَا لُجَيْنًا شُعَيْبًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي
دِيرِهِمْ جَاثِمِينَ ﴿٤٤﴾

95. As if not flourished they^z in it^w; Lo. Away for *Madyana*^w just-as gone-she^y *Thamooda*^w.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَا بُعْدًا لِّمَدْيَنَ
كَمَا بَعَدَتْ ثَمُودُ ﴿٤٥﴾

¹²⁴ The word “أَنِيبَ” means I return time and again or again and again as *penitent*, refer to تاج العروس

¹²⁵ The word “إِسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “[you] seek forgiveness.” In English there is no seemly way to say: “إِسْتَغْفِرُوا” *per se*. So I settled for saying: “[you] seek forgiveness.”

¹²⁶ The word “رَهْطٌ” means: (1) number of people between three and nine or ten; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status.

¹²⁷ The word “رَجَمَ” has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

¹²⁸ The word “رَهْطٌ” has several meanings among them and relevant here is “clan, three or less than nine.”

¹²⁹ The word “إِتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹³⁰ The word “وَرَاءَ” means: (1) “القَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.” (2) “وَلَدُ الْوَلَدِ.” (3) “بَعْدَ الْخَلْفِ، فَخَلْفُ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْإِكْمَةِ.” So, here (2) seems to apply.

¹³¹ The word “ظَهْرِيَا” means trivial or of little significance, value or measure, thus relegating Him to the back. Thus, Prophet *Shuaib* was reproaching and reprimanding his people for taking and making Allah “ظَهْرِيَا.”

96. And <i>laqad</i> (verily, already and affirmatively) We sent Mosaa (Moses) by Our <i>Aya'te</i> ^w (miracles/signs/proofs) and an authority ^x manifest ^x .	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾
97. To Pharaoh and his chiefs, then <i>ettaba'ao</i> (closely-followed they ^z) Pharaoh's command and not Pharaoh's command surely <i>rasheeden</i> (mature-discerner/rational guider to the right).	إِلَىٰ فِرْعَوْنَ وَوَلَّيْنَاهُ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾
98. [He] precedes his people The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x so brought them [he] (to) The Fire ^w ; and wretched the <i>werdo</i> ¹³² (incomers), the <i>manroodo</i> (place they were led to).	يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَيَتَسَاءَلُونَ الْمُرُودَ ﴿٩٨﴾
99. And (had been) followed they ^z in this-she ^y (by) a curse ^w and The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x wretched the subvention the <i>marfoodo</i> (that which had been subventioned).	وَاتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ يَتَسَاءَلُونَ الْمُرُودَ ﴿٩٩﴾
100. <i>Tha'leka</i> (afar-that-it/) ^x (is) of an 'ba'e ^{s133} (significant-and-availing-news) ^x of the villages ^w [We] narrate it ^{x134} on you ^g of it ^w a stander ¹³⁵ and (of it ^w) <i>hasseedon</i> (that which is: harvested/ruined by time).	ذٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾
101. And not <i>dha'lamana</i> ¹³⁶ (We wronged) them [and,] but <i>dhalamo</i> ¹³⁷ (they ^z wronged to) their selves ^w ; then not enriched-she ^{y138} <i>a'n</i> (off) them their deities, which ^u they ^z invoke of lesser than Allah of a thing, <i>lamma</i> (when/whence) came your ^t Lord's command; and not augmented them other than <i>tat'beebe</i> (bane/-discomfiture).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَّبِعُ ﴿١٠١﴾
102. And like <i>tha'leka</i> (afar-that-it/) ^x your ^t Lord's take <i>edha</i> (when/then) [He] took the villages ^w while it ^w (was) <i>dha'lematon</i> ^w (injustice-doer-she ^y); verily His take (is) painful, severe.	وَكَذٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Verily in <i>tha'leka</i> (afar-that-it/) ^x (is) an <i>Aya'tan</i> (miracle/sign/proof) for whom ^p [he] feared/knew ¹³⁹ the Hereafter's torment; <i>tha'leka</i> (is) a day <i>majmo'on</i> (had been gathered from here and there) for it ^x the man-kind, and <i>tha'leka</i> (is) a day ^x <i>mashhoodon</i> ¹⁴⁰ (day being witnessed by the multitudes).	إِنَّ فِي ذٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

¹³² The word *werdo*="ورْد" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

¹³³ See the *Lexicon* attached to this Translation for "naba'a."

¹³⁴ The "هـ" in "نقصه" refers to the "matter" or the "news" stated in the immediately aforementioned *Ayah*.

¹³⁵ That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state.

¹³⁶ See the *Lexicon* attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "ظلم"="ظلم"="wronger."

¹³⁷ Ibid.

¹³⁸ The word "أغنى" in "أغنت" has double meanings: (1) enriched, (2) sufficed. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

¹³⁹ The word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

¹⁴⁰ The word "mashhood"="مشهود" is an objective noun for which there is no English equivalent.

104. And not [We] delay it ^{x141} except for <i>ajalen</i> ¹⁴² (term-limit) <i>ma'adooden</i> (that which is countable).	وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ ﴿١٠٤﴾
105. Day <i>ya'atee</i> ^x (betides/ eventuates) ^x not speaks a self ^w except by His leave, then of them a misfortunate ¹⁴³ and a fortunate.	يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom ^r <i>shogo</i> ¹⁴⁴ (had received misfortune) they ^z surely (are) in The Fire ^w for them in it ^w a <i>zafeeron</i> (hard inhaling) and a <i>sha'beeon</i> (hard exhaling).	فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ ﴿١٠٦﴾
107. Immortals they ^z (are) in it ^w when ^o /whatever ¹⁴⁵ bided-she ^y (constantly unchanging) the Heavens ^w and the Earth ^w except whatever ¹⁴⁶ willed your ^t Lord; verily your ^t Lord (is) <i>Fa'aalon</i> ¹⁴⁷ (stalwart Doer) for what [He] wants.	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾
108. And as to whom ^r (had been) fortunated they ^z then in the Paradise ^w immortals they ^z (are) in it ^w when ^o /whatever bided-she ^y the Heavens ^w and the Earth ^w except whatever willed your ^t Lord, a giving other than <i>majdhoodben</i> (that which had been severed/ fragmented).	وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْدُوذٍ ﴿١٠٨﴾
109. So let-not <i>tako</i> ¹⁴⁸ (be [you ^s] in a dubitancy ¹⁴⁹ of what worship these; not worship they ^z except just-as worship their fathers of before; and verily We (are) surely fulfillers ¹⁵⁰ (for) them their lot other than <i>mangoossen</i> ¹⁵¹ (that which is abated/ diminished).	فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِن قَبْلُ ۚ وَإِنَّا لَمُوفُونَ ۚ نَصِيحُهُمْ غَيْرُ مَنْقُوصٍ ﴿١٠٩﴾
110. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded/gave) <i>Mosa</i> (Moses) the book ^x then (had been) differed in it ^x ; and <i>lawla</i> (had it not been for) a word ^w preceded ^w from your ^t Lord, surely (would have been) judged/ finished ¹⁵² among them; and verily they, surely (are) in a doubt of it ^x /him ¹⁵³ suspect ¹⁵⁴ .	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

¹⁴¹ The pronoun “هـ” in “تؤخره” refers to the “day” in the preceding *Ayah*, and “day” is masculine in Arabic, so its reference is rendered in the masculine by the superscript^x over the it^x.

¹⁴² The word “الأجل” means term-limit, see اللسان.

¹⁴³ The word “شقياً” is a noun and an adjective for which there is no English equivalent, the adjective word “misfortunate” making it “misfortunate”=“شقياً”. And by similar analogy for the word “سعيد”=“fortunate.”

¹⁴⁴ Here again, in English there is no way to directly say “شَقُوا” per se; as there is no verb for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: “received misfortune” which is a noun prefixed by a verb rendering the action of this noun.

¹⁴⁵ See the *Lexicon* attached to this Translation regarding whatever.

¹⁴⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See لدر المصون، لدر احمد الحلب and إعراب القرآن، لمحمود صافي.

¹⁴⁷ The word “فَعَّالٌ” is in the intensive form, so to intensify “doer,” the word “stalwart” is used.

¹⁴⁸ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

¹⁴⁹ The word “مرية” strictly linguistically speaking, is “الشك و الجدل”. See التاج و الهادي، و التاج. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself.

¹⁵⁰ For the word “وفى” in “لموفوهم” see footnote 2430 below for explanation.

¹⁵¹ The word “mangoos”=“منقوص” is an objective, singular, masculine noun, meaning that which is not abated.

¹⁵² That is immediately hastened for them their dues by way of reward or punishment, each accordingly.

¹⁵³ The pronoun “هـ” in “منه” could refer to the book of Moses or to Moses himself. See لدر المصون، لدر احمد الحلب.

¹⁵⁴ The word “مريب” here is “تعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However, the word “suspect” could fit for a noun or an adjective.

111. And verily each <i>lamma</i> (except) ¹⁵⁵ assuredly ¹⁵⁶ fulfills ¹⁵⁷ (for) them your ^t Lord their works; verily He (is) by what they ^z work Proficient.	وَإِنْ كُنَّا لَمَّا لِيُؤْفِقِيَهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾
112. So <i>istaqim</i> (let- <i>seek straightening</i>) [you ^s] just-as (had been) commanded you ^g and who ^p [he] repented with you ^g ; and let-not tyrannize you ^z verily He (is) by what you ^z work <i>Basseeron</i> (<i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i>).	فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾
113. And let-not <i>tarkano</i> ¹⁵⁸ (you ^z : <i>incline/trust and have self satisfaction</i>) to whom ^r <i>dbalamo</i> ¹⁵⁹ (<i>they^z wronged</i>); then (shall) touch/betides you ^b The Fire ^w ; and not for you ^b of lesser than Allah of <i>aw'leyaa</i> ¹⁶⁰ (<i>guardians-/allies</i>); after-wards not (to be) succored you ^z .	وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾
114. And <i>aqem</i> ¹⁶¹ (let-[you ^s] up-to-fulfill the prescribed obligations of) the Prayer, ^w both the day's ends and <i>zulafan</i> ¹⁶² (<i>early- portions</i>) of the night; verily the <i>hasana'te</i> ^w (<i>meritorious- deeds</i>) ^w undo they ^y the <i>sayye-a'te</i> ^w (<i>demeritorious-deeds</i>) ^w ; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (is) a remembrance ^w ¹⁶³ for the rememberers ^x .	وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِّنَ الَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾
115. And <i>issber</i> (let-hold on patiently [you ^s]) so verily Allah wastes not remuneration (of) the benefactors.	وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾
116. So <i>lawla</i> (<i>why have not</i>) [was] of the generations of before you ^z remnants' possessors, they ^z restrain a'n (<i>regarding</i>) the corruption in the Earth ^w except a few of whom ^p We delivered of them; and <i>ettaba'a</i> ([he] <i>closely-followed</i>) who ^r <i>dbalamo</i> ¹⁶⁴ (<i>they^z wronged</i>) what (had been) luxuriated they ^z in it ^x and they ^z were criminals.	فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَهُودٍ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أُجْبَيْنَا مِنْهُمْ وَاتَّبَعْنَا الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾
117. And not[was] your ^t Lord to perish the villages ^w by an injustice while its ^w folks (are) menders/reformers.	وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾
118. And had willed your ^t Lord, surely He (could have) made the mankind an <i>Ummatan</i> ^w (<i>nation/community</i>) ^w one ^w ¹⁶⁵ and (would) not cease they ^z <i>mukhtalefeena</i> ¹⁶⁶ (<i>they who are different/differing</i>).	وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

¹⁵⁵ The particle "إن" = "ناسخة" = annuler/negator, see إعراب القرآن، لمحمود صافي. The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "but." See القرطبي ومغني اللبيب.

¹⁵⁶ The "ل" in "لِيُؤْفِقِيَهُمْ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly."

¹⁵⁷ The word "يُؤْفِقِيَهُمْ" in "لِيُؤْفِقِيَهُمْ" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole*. Thus, "يُؤْفِقِي" means *endeavor and gather the last part of an obligation to fulfill it*.

¹⁵⁸ The word "رَكَنَ" in "تَرْكَنُوا" *simultaneously* imparts many ideas, *inclined, trusted, and be satisfied towards some one*, and hence relied on such a one or group.

¹⁵⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹⁶⁰ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

¹⁶¹ That is you^s up/sustain/maintain all the rituals necessary.

¹⁶² The word "زُلْفًا" is plural of "زُلْفَةٌ" meaning "الطائفة من أول الليل" = "early portions of the night." See اللسان. Other scholars said "زُلْفَةٌ" means part of the night near the daylight.

¹⁶³ The word "ذِكْرَى" is "remembrance" based on this great *Ayah*, "And if the Satan (causes) you to assuredly forget then sit not, after remembrance" (56: 68).

¹⁶⁴ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹⁶⁵ The word "وَاحِدَةً" is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a "she-one."

¹⁶⁶ The word "مُخْتَلِفِينَ" = "mukhtalefeen," is plural, masculine, subjective noun, meaning: *they who are different*.

119. Except whom^p your^t Lord *ra'hema*¹⁶⁷ ([He] *mercy-gave*) and for *tha'leka* (*afar-that-it/*)^x [He] created them;and concluded-she^y your^t Lord's word^w surely [I] assuredly¹⁶⁸ fill Hell^w of the Jinn and the mankind wholes.

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And each [We] narrate on you^g of the messengers' *an'ba'e*¹⁶⁹ (*significant-and-availing-news*)^x what [We] firm by it^x your^t *foaa'da* (*keen-preoccupation of the heart*); and came(*to*) you^g in this^w the right^x and an exhortation^{w170} and a reminiscence^w/remembrance^w for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ
مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي
هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ
لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And let-say [you^s] for whom^r not believe they^z: let-work you^z on yourⁿ status verily we (*are*) workers.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ
مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

122. And let-wait you^z verily we are *muntadheroona* (*waiting our selves*).

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And for Allah (*is the*) invisible (*of*) the Heavens^w and the Earth^w and to Him (*to be*) returned the matter^x all (*of*) it^x; so let-worship Him [you^s] and let-trust on Him [you^s]; and not your^t Lord (*is*) surely neglecter *amma*(*regarding*) what you^z work.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ
يُرْجَعُ الْأُمُورُ كُلُّهَا ۚ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿١٢٣﴾

¹⁶⁷ The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does *not* really say *per se*. The Arabic says, as if to say: *Your^t had Lord mercied,* which cannot be said in correct English, as there is no such word as "mercied."

¹⁶⁸ The "ل" in "لأملأن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly."

¹⁶⁹ See the *Lexicon* attached to this *Translation* for "naba'a."

²⁴¹⁰ The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*. +